

HALF-YEARLY REPORT

OF THE

London Conference

OF THE

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

HELD IN THE CITY OF LONDON,

SATURDAY AND SUNDAY, NOV. 30TH AND DEC. 1ST,

1850.

ELDER THOMAS MARGETTS, PRESIDENT,

ELDER GEORGE BENTLEY, SECRETARY.

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ALSO,

A REPORT OF THE PROCEEDINGS OF

A MEETING OF THE PRIESTHOOD

OF THE LONDON CONFERENCE,

HELD IN THE HALL OF THE WHITECHAPEL BRANCH, LONDON,

SABBATH THE 5TH DAY OF JANUARY, 1851.

ELDER ELI B. KELSEY, PRESIDENT,

ELDER THOS. C. ARMSTRONG, SECRETARY.

# THE PRESIDENTS OF BRANCHES

Assembled in the LATTERDAY SAINTS' CHAPEL, 16, Aldenham-street, Somers Town, on Saturday Evening, at Six o'clock, P.M. The Meeting was opened by singing and prayer, after which it was unanimously voted that ELDER THOMAS MARGETTS take the presidency of the meeting. The following Report was then given in.

## STATISTICAL REPORT OF THE NUMBERS, ETC. ETC., OF THE LONDON CONFERENCE.

No.	Branches.	Represented by	Bilers.	Philos.	Teachers.	Deacons.	Baptized.	Received by letter.	Renovated by letter.	Interim.	Out off.	Dead.	No. of Members.	Amount of Donations for Elder T. Margetts.	Amount of Donations towards the Emigration Fund.	Amount due for books to the General Agent.	Addresses of Presidents of Branches.
1	City of London	Elder Hyde	7	8	7	2	29	14	27	3		1	366	10 13 0	14 10 8	1 7 9½	24, Windsor Place, City Road Wharf.
2	Camden Town	W. Walker	6	1	3	1	9	51	2	1			60	1 6 0	0 15 0	1 7 9½	15, St. Peter Street, Hackney Road, London.
3	Poplar	S. Purdy	4	7	1	1	14	11	21				87	8 3 4	5 0 0	5 1 3½	11, Willis Street, Poplar New Town, London.
4	Notting Hill	G. Harris	3	2	1	1	8		8			1	73	2 18 0	0 11 0	2 6 10	1, Bulwer Place, Notting Hill, London.
5	Kennington	Jas. Hart	2	4	6	2	36	15	3	2			103	1 5 0	1 0 6	3 9 5½	8, Clayton Square, Kennington.
6	Deptford	J. Griffiths	4	6	1	2	18	7	5	2			110	2 15 6	2 4 8	3 7 0½	1, John Street, Woolwich New Town.
7	Woolwich	T. Bradshaw	5	6	6	2	11	7	9	2			112	2 10 0		1 14 4½	Charlton Vale, Woolwich.
8	Whitechapel	H. Savage	3	4	5	2	68	13	38	2			171	1 7 1	2 14 0	0 17 9	12, Cheshire-st., Waterloo Town, Bethnal Gr.
9	Kent Road	J. Woodcock	2	3	4	2	20	4	11	1			77	1 12 1	1 8 4	1 7 1	36, High Holborn, London.
10	Newbury	T. Squires	9	7	5	2	41	4	25	3			154	1 0 0	0 14 0	1 5 7½	Bartholomew Street, Newbury.
11	Cold Ash	J. Kimber	5	8	2	1	7	1	3				75	1 0 0	1 2 9		Cold Ash.
12	Hungerford	T. Squires	1	1	1	1	11						28	0 3 10	0 1 6		Bartholomew Street, Newbury.
13	Welling	T. Bradshaw	3	1	2	1	3		1	2			52	0 10 0	1 0 9½		Charlton Vale, Woolwich.
14	Rickmanswth.	J. Caffall	2				1		17				9	0 4 6	1 0 4		Watford, Herts.
15	Watford	S. Jarvis	2	5	2	2	4		5	2	15		76	0 19 2	3 14 3	4 3 0½	Wharf Lane, Rickmansworth, Herts.
16	Dover	By letter	3	5	3	3	29	7	39		2		92	1 19 2	2 5 1	5 9 5½	22, Dolphin Place, Dover.
17	Portsmouth	T. O'ray	4	6	3	2	22	3	5		2		65	2 19 6	1 26 10	2 7 11	Attached to Southampton Conference.
18	Sluerness	T. Caffall	2	3	3	2	19	7	6		8		100	0 2 0	1 12 2	4 9 11	Wood Street, Mile Town, Sheerness.
19	Brighton	T. Caffall	2	3	3	2	12	44	36		4		48	1 5 0	1 8 6	2 4 5	13, Steine Gardens, Edward Street, Brighton.
20	Battersea	J. Lewis	3	5	4	2	18	11	36				1570	3 15 3			19, Montpelier-pl., Knightsbridge, London.

# STATISTICAL REPORT CONTINUED.

21	Saint Albans -	H. Squires	2	2	1	14	10	7	50	0	5	9	1	17	4	1	9	10	Welwyn, Herts.
22	Lineho, Flds.	S. Purdy	1	2	1	1	3	7	38	1	7	6	0	14	1½	0	17	6	Poplar, London.
23	Lambeth - -	A. Harvey -	2	2	2	3	5	1	35	0	14	6	1	8	1	0	17	6	5, Jerusalem-court, John-st.-rd., London.
24	Orsett - - -	W. Bunce	1	1	1	4			18	0	2	0							33, Queen-street, Gravesend.
25	Boxford - -	J. Hillier -	1	1	1	6		2	26	0	13	7	1	16	0½	3	11	11	7, Mill-street, Colchester.
26	Woodford brg	Jno. Hart -	3	3	1	9		2	32	0	7	7½	2	7	10	0	13	8	2, Gilbert's-passag, London.
27	Kensal N. Th.	H. Mansell -	1	5	1	4	3		24	0	7	7½	0	10	8	1	16	10	6, Peel-street, Kensington, Green-park.
28	Chelsea - -	C. Bagnall -	2	2	1	16	3	8	93	5	0	0	2	8	6	1	9	9	5, Cumberland-street, Chelsea.
29	Gravesend -	W. Bunce -	2	2	1	7			27	0	17	0							33, Queen-street, Gravesend.
30	Merton - -	W. Kelsey -	3	3	3	2	8	7	8	2	0	0	2	9	5	1	2	8½	118, Old Town, Croydon.
31	Islington -	W. Cook -	4	4	2	10	16	1	67	2	10	0	3	17	6	0	19	1	35, Jewin-street, City, London.
32	Tabernacle -	D. Shorten -	2	2	1	3	3	1	22										3, Hand-court, Holborn, London.
33	Clapham - -	E. Revis -	1	3	1	11	4		41	1	19	4	1	8	6	1	4	3½	3, Vassal-road, Brixton-road, London.
34	Newington -	J. Brooks -	1	3	1	2	6	12	49										64, Tiverton-street, Newington.
35	Paddington -	W. Mills -	1	2	1	11			41	0	2	0	2	5	3	1	0	10	4, Bulmer-terrace, Notting-hill, London.
36	Tottenham -	R. Clifton -	2	1	1	1	1	1	14	0	2	0	2	0	6	1	0	10	54, Leonard-street, Shoreditch, London.
37	Hertford - -	J. Hyde, jun.	1	1	1	3			15	0	5	0	1	4	10				Folly Wharf, Hertford.
38	Devonport -	C. Phelps -	2	3	1	32	3		53	0	17	4							60, James-street, Devonport.
39	Gosport - -	By letter -				5													Attached to Southampton Conference.
40	Isle of Dogs -	E. Hull - -	2	1	2	1	7	7	36	1	12	0	1	13	7				2, George-street, Millwall, London.
41	Albion Place -	W. Owen -	3	1	2	1	12	5	34	0	15	6	0	13	7	2	8	10½	41, Globe-road, London.
42	Windsor - -	G. Margetts -	2	4	1	20	22	2	38	1	12	9				0	13	0	1, Kettle-terrace, Windsor.
43	Woburn - -	W. Green -	1	1	1	10	7		16	0	7	6							Calico-square, Woburn.
44	Reading - -	J. Powell -	2	1	2	15	16		28	0	11	0							44, St. Mary's Butts, Reading.
45	Globe Fields -	J. Grimham -	1	2	2	2	10	22	29	0	12	6	1	0	3				50, Bethnal-green-road, London.
46	Holloway - -	H. Holdsworth	1	1	1	1	12	1	12	0	17	0							11, Stanmore-street, Somers-town, London.
47	Faversham -	C. Freeman -	3	5	2	30	11	63	147	2	15	0	5	5	9½	1	3	0	Bridge-place, Faversham.
48	Somers Town	Jno. Lewis -	1	1	1	9	16	1	15										16, Aldenham-street, London.
49	Hammersmith	T. Bradshaw	1	1	1	9	13	2	17	0	7	3	0	17	0	1	17	1½	19, Montpelier-place, London.
50	Bromley - -	S. Jarvis -	1	2	1	1			13										Charlton Vale, Woolwich.
51	Ramsgate - -	W. Kelsey -	1	1	1	6	8		13	0	13	6							3, Bing's Cottage, Hearson.
52	Croydon - -	J. Hillier -	2			11	2		13										118, Old Town, Croydon.
53	Colchester -	J. Caffall -	1			11	2		9	0	5	6							7, Mill-street, Colchester.
54	Uxbridge - -																		Wharf-lane, Rickmansworth, Herts.

TOTALS - - 123 142 96 64 753 366 414 10 108 5 2990 £74 18 £78 0 8 £65 4 4

After the reports had been given in, the following resolution was passed :

**RESOLVED**;—That the **LAMBETH Branch**, be hereafter called the South-wark Branch.

Some alterations were made in the several branches that are not necessary to be mentioned in this report.

Considerable instruction was given upon the subject of ordinations, by Elders Wallace, Margetts, and Kelsey; after which the Conference adjourned until

### SUNDAY, DEC. 1st., 1850.

The saints and officers having met in the Druids' Hall, Turnagain Lane, Skinner Street, Snow Hill,—the Meeting was opened with prayer, by Elder Ross.

President Margetts arose, and read over the minutes of last evening's meeting;—after making a few general remarks, he said—"I shall not occupy much of your time this morning, there is a great deal of business to be done, and we wish to get through with it if possible this forenoon, so that the afternoon and evening may be occupied in giving instruction. We have with us Elder Wallace, one of the counsellors to the first presidency of the church in these lands; also Elder Flanagan, president of the Birmingham conference; Elder Kelsey, your future president, with Elders Booth, Ross, and a host of other Elders; and we will endeavour to obtain as much instruction from them as possible. We will now proceed to the business before us. We will first take an expression of the feelings of this meeting, relative to their willingness to sustain the various authorities of the Church in Zion—in the British Isles—and finally, in all the world. The following resolutions were then passed, without one dissenting voice, viz:—

**Resolved**;—That we uphold and sustain Brigham Young, as the first president of the church, in all the world.

**Resolved**;—That we uphold and sustain Heber C. Kimball, and Willard Richards, as counsellors to president Young.

**Resolved**;—That Orson Hyde be sustained as the president, and P. P. Pratt, Orson Pratt, W. Woodruff, John Taylor, George A. Smith, A. Lyman, E. T. Benson, C. C. Rich, L. Snow, E. Snow, and Franklin D. Richards, as members of the quorum of the twelve apostles.

**Resolved**;—That Orson Pratt, be sustained as the president of the church in the British Isles during the time he remains, and that F. D. Richards, be sustained as his counsellor.

**Resolved**;—That after Elder Pratt leaves, Elder F. D. Richards, be sustained as the president of the church in these lands; and that George B. Wallace, and Levi Richards, be sustained as his counsellors.

**Resolved**;—That we sustain by our faith and prayers the presidents of the various conferences.

**Resolved**;—That we continue to sustain in like manner Elder Thomas Margetts, as the president of this conference, until the new year.

**Resolved**;—That we accept and sustain Elder Eli B. Kelsey, as the president of this conference, for the year 1851.



I will now say a few words to the presidents of branches, and the elders, priests, teachers, and deacons. Brethren, when you come up to conference keep your eyes and ears open, and endeavour to carry away with you the remembrance of every thing said and done. It is folly for men to come here and legislate, and pass resolutions, and then go home and forget to assist in carrying them out—every man here has as deep an interest in the welfare of this kingdom as I have,—and I have as deep an interest as president Young himself. He, if faithful, will obtain his salvation and exaltation in it; and I, if faithful, will surely obtain the same. He will receive a fulness of glory, and I, although

my capacity may be far inferior to his—will also receive a fulness. Rouse up then, ye elders of Israel, and prepare yourselves for a great work in the coming year, for the Lord is opening our way before us and we will be reprehensible indeed if we let one single opportunity slip for the spread of the gospel—(*here pulls off his overcoat.*) You need not suppose because I pull off my coat that I am going to talk long—there is a great deal to be said—but I am surrounded by my brethren who also desire to speak. Let me say to you, my brethren, follow counsel—obey the counsel of those placed over you, if you want to prosper. Read the “Stars” diligently, and when instructions are given therein for the government of the saints generally, go right to work to carry them into effect, and not wait week after week for the president of the conference to visit you, before you do anything. The counsel and instruction given from time to time through the “Stars,” are as the voice to God to me. I expect to rise in the scale of exaltation by diligently hearkening to the counsel of my superiors. There is no glory upon any other principle—blight and mildew will rest upon the labours of that man who disregards counsel; and his impotency will be made manifest unto all the household of faith. Let me say to all present—possess yourselves with the books of the law, and all standard works of the church; peruse them diligently and store your minds with doctrine and principle; for knowledge is power. The knowledge of God is eternal life. If a man has to enquire who is God? what kind of Being is He? that man is not yet in possession of the principle of eternal life. In view of these things, brethren, let me again say to you, with all your gettings, get knowledge. I do not feel to say more at the present. The time has expired for the forenoon meeting, and I will give way for your president.

Elder Margetts said;—the congregation is very large and the room is small; it is therefore deemed wisdom that we divide the meeting this afternoon and evening, so that all who may come can get in. Elders Wallace and Flanagan will preach in the Theobald's Road Hall, this afternoon and evening, and all who go there, will enjoy a rich treat, I assure you.

Elder Wallace gave notice that he wanted to see all the younger members of the priesthood, as he had some word for them that would please them. We regret much to say that it was neglected to send a reporter, to take a report, of the teachings and instructions that were given by Brothers Wallace, and Flanagan, for they were highly edifying and instructive, to all who heard them.

## AFTERNOON.

THE meeting was opened by singing and prayer, by Elder Booth. *Elder Margetts* said, brethren and sisters, there is a debt due by this conference, amounting to £4 5s. 6d. for Books of Mormon sent to the Italian Mission, but detained by the Governmental Authorities of France; and for amount to defray the expenses of Brother Woodward, to Italy. If you feel willing to assume the payment of this debt, make it manifest, (unanimously voted.)

On a census of officers present being taken, there were found to be 1 High Priest, 2 Seventies, 53 Elders, 48 Priests, 25 Teachers, 18 Deacons.

Elder Ross arose to the call of the president, and said;—I remember this conference as it was three years ago, and cannot but contrast its situation then, with its position now. All that has been accomplished has been done through obedience to the priesthood; for if we obey counsel the Spirit will prepare our minds for it; for we must learn the will of God by practice. The saints must strive to approximate to that degree of perfection that they will perform the will of God by nature, even as the sinner does the will of the devil by nature. If we go to the authorities for counsel, and then follow that counsel, the Lord will prosper us, and we will succeed.

Elder Booth said;—in looking at this conference I feel no very ordinary sensations. I remember the time when this conference numbered 300, and to baptize 50 in twelve months, was glorious success. I must now call it a noble con-

ference. Once Manchester with its 700 members was a great conference, but this has its 3000. All this has been done by the indefatigable labours of the servants of God. We are not sent to oppose the Pope, or bishops, but to preach the gospel, and we must remember our mission. Let us support the emigration fund; it is a glorious plan devised by God, and its results will be glorious.

Elder Squires said;—I feel much joy in standing before such a meeting: great things have been done in the past, but greater things are to be anticipated in the future. When I first obeyed the gospel, I used to be most bitter in my addresses, and scolding in my invectives; but I thank God I have learned better. I think we have not suffered any persecution, contrasted with the saints in America; but although not so perfect, I rejoice in being what I am. I feel sorry to part from Elders Margetts, Booth, and Ross; but though sorrowful to part from them, I still rejoice to remain and labour.

Elder Bradshaw said;—I also rejoice at the present position of this conference. I feel very little when I contrast myself with some of my brethren, but the reflection that God uses the weak things of the world to confound the wise, comforts me. One thing I know, and that is, that God has taken care of me, and fed and clothed me; and therefore feelingly can I exhort the saints to care for their elders. They like to be clean, and a dirty shirt has often prejudiced many against them. I rejoice in Elder Margetts' emigration. I feel that he deserves it. I rejoice too in the appointment of Elder Kelsey—a man who will regulate in wisdom and legislate in truth; and I can only ask the blessings of God and the prayers of the saints, for him.

Elder Hart said;—I am proud to be counted worthy to hold the priesthood of God, and rejoice in the wise measures adopted to day; but more rejoice at my prospect of going with such a company to Zion. I certainly know that the Kingdom of God is of all things the most important. When I was baptized, this conference numbered 1000; now it has trebled that number. Party P. Pratt once remarked, that the heavens are full of days; I am glad of it, for we want them; for though much has been done, much, very much more yet remains unaccomplished.

Those brethren gave much valuable instruction—but for want of room we are only able to introduce a very small part of their remarks.

Elder Kelsey arose and said;—I advise the saints when they come to conference not to get into the spirit of haste; for experience has taught me that things performed in a hurry are never done well. If the day is not sufficient, we have the night before us. I rejoice that my brethren are about to journey to the valleys of the mountains, to be blessed by the authorities of Zion; and I pray that the blessings of God may rest upon them. The gospel has been preached more extensively in this land, than in America. There they persecuted the saints, and murdered the prophet. The elders were withdrawn, and the curse of God has rested upon America from that day to this; and she will yet be deluged with blood, for the wicked shall slay the wicked. Her power shall be prostrated—her government destroyed—and her union abolished. Division, with its dire consequences, shall spread its deadly and dark influences around her. All the various stakes that have ever been established, and thrown down, will be rebuilt; Far West, Kirtland, and Nauvoo, will again shine as the curtains of Zion. \* \* \*

Brethren, when you go out to preach the gospel, do not quarrel with men who refuse to receive your message. If villages, towns, or cities, will reject you, do not try to call down the fire of heaven upon them, but go aside by yourselves and wash your feet in water, yea pure water, and your heavenly Father will remember you, and not forget *them*, when his judgments are scattering the seeds of destruction over the world. I love the priesthood, and hope to labour with them in pleasure the ensuing year, for it is big with events. Nations are crumbling and will crumble to nothingness, and in the midst of confusion we must be united; for before the unity of the saints the devil will flee away. Let us avoid all levity, for the Lord dislikes loud laughter. Let us act



with the dignity of saints, under all circumstances. It is the duty of the saints to seek to acquaint themselves with the law of God, for in knowing His will, they will be less liable to disobey Him. Until a child knows that fire will burn, he will not be afraid of it. Let us take pattern by the child, and when we become aware of evil, avoid it.—The meeting was closed by prayer.

## EVENING.

The meeting was opened by singing and prayer, by Elder Kelsey.

Upon motion, it was resolved that the minutes of this very important and equally interesting conference, should be printed.

Elder Hyde, Sen., then addressed the meeting; but as he himself was the reporter of the meeting, no notes were taken of his highly interesting remarks.

Elder Kelsey arose and said;—I shall occupy but a small portion of the evening, as I wish to hear from Elder Margetts. I hope you will all pray for me whilst I endeavour to speak. We should always uphold those who are speaking to us relative to the principles of truth, by the prayer of faith; that the Holy Ghost may fill their hearts with wisdom and their mouths with words of truth and soberness. There is one principle I want to caution the saints against. i. e.—do not drink into the spirit of division, that characterizes the sects of the day. The ancient saints were cautioned against it. Paul was deeply wise and logical; and some were for him. Others preferred the lion-like boldness of Peter; whilst others were in ecstasies with the profoundly eloquent harangues of Apollos; and there was still another portion who by far preferred the lamb-like simplicity of John. The consequences were that some were for Paul, some for Apollos, and others for Cephas and John, and all began to forget Christ. Brethren, and sisters, do not so; but pray God to bless all those who stand up to instruct you, that the stream of intelligence that emanates from Him, may reach you through the channel that He has appointed. I look forward to the coming year with the most pleasing anticipation, for, if diligent, I believe we will be enabled to do a great work in this conference, in the year 1851. I exhort you, my brethren, to preach the gospel in the spirit of meekness, and never suffer yourselves to contend with a contentious man. Be gentle in your intercourse with all men, and present the *first principles* of the gospel to those with whom you are brought in contact; with the greatest simplicity of style. I look back upon the past with humility. I was ready to pour out my fulminations against those who would not or could not see as I saw. I forgot the time, when I stumbled at what I looked upon as a *re-baptism*. I forgot the time when to hear a man talk of a prophet being sent of God in this generation, vexed my righteous soul exceedingly. I hope I have made some improvement in these things, and I offer my experience to you, that you may avoid the follies into which I ran, through inexperience. The elders often bring persecution upon themselves to a considerable extent by their own rashness. Let every man's religion alone; you have nothing to do with Methodism, nor any of the —isms, and the —ites of the day, but your calling is to preach the gospel of Jesus Christ, as revealed through Joseph Smith, the prophet. In doing this, you lay the axe at the root of all the man-made systems of the present generation. We are surrounded by thousands and tens of thousands of truly honest-hearted men and women, who worship in sincerity and truth according to the light they have. It is not our office to destroy the good that those persons may have done in their past lives, but to open to them the door of the Kingdom of God, and show them a better way—a way in which they may be enabled to do more good:—as Brother Hyde has remarked,—if they have one window open, do not shut it, but open another, that they may have more light.

The question that is always present in my mind is, how shall we be enabled to do the greatest amount of good in a given time? I have found that an extensive circulation of tracts illustrative of the principles of our faith, has invariably



been productive of great good in the spread of the gospel among the people. The press is a mighty engine of truth, when in the hands of good men; therefore let us use it. I want the presidents of branches to lay this matter before the saints, that the minds of all may be prepared for a united effort in the spread of the printed word. I will now give notice that a meeting of the priesthood will be held in the Hall of the Whitechapel branch, the first Sabbath in January, for the purpose of devising plans for the spread of the work in this conference, in the ensuing year. I will now close, and will only add an exhortation to all present to pray much; pray for our brethren who are about to leave us; pray for the saints in all the world—especially for those who are placed in authority, from Brigham down to the deacon. Pray that Zion may be established, and that her borders may be enlarged; and finally, pray for Her Majesty the Queen, and for all who have power over you, from the Prime Minister down to the Policeman who perambulates the streets; that the laws may be administered in righteousness,—that *you* may be unmolested in the exercise of your high callings. May God add his blessing. Amen.

Elder Margetts said;—I will confine my remarks to the priesthood and the church, I feel joyful in having the privilege of meeting this conference; but the joy that I feel is enhanced on the one hand by my anticipations of joining the honourable and the great, though dashed by the recollection, that to meet my brethren in the valley, I must leave the brethren here. But I leave you in good hands: I leave you to the presidential care of a man who is well instructed in the principles of truth, and whose conduct will be dictated by the spirit of wisdom by which he is inspired. I hope, therefore, seeing that you are to have such a president, that you will not permit him to discover any man from his post, and not attending to his duties. Ever obey his counsel, for the obedient shall inherit the kingdom. If counsel has been given, never tarry to study the feelings of any one, but ever consult your president, and ask his opinion in all matters of moment, and then the Spirit of God shall rest upon you. Your president tells you to preach in love: now if men are actuated by the Spirit of God, their discourses will display love; for God is love; and the only conclusion we can deduce from these premises is—if men preach not in love, then those have not the Spirit of God,—who is love; answer the questions of all men therefore with kindness. It is right for those who hear to question before believing, and when they have believed they will practice in truth. It now becomes me to address you on a subject nearer myself, namely—the munificent donations you have made to assist myself and family in our journey to the Mountains of Israel, and I thank you for it. Although, from my knowledge of the character of the saints of this conference, I expected something liberal, yet your donations have exceeded my expectations. This conference has done a great deal, in the way of raising funds, within the last year. When called upon to assist the French and Italian missions, you responded to the call with alacrity, and with a noble generosity;—well, are you any the poorer, for what you gave to assist in rolling on the work of God in those lands?—no, you are the richer for it. In the name of myself, my wife, and children, whom you have assisted, I thank you for your kindness; and in the name of God our Heavenly Father, whose servants we are, I bless you for it.

And now permit me to address you, my brethren, who are travelling elders, do not sit at the saints' firesides wasting the time that is given you to work; but preach the gospel, proclaim faith, repentance, baptism, and the laying on of the hands for the gift of the Holy Ghost; and if you do this, the Lord will bless your labours—you will find the honest in heart and success will attend your endeavours.

Let the mysteries alone: you *know* nothing of the mysteries of the kingdom, you only *believe* them; then, ever speak of what you know. You know faith, repentance, and baptism; preach these things. The time will come when the glass that shades our view with obscurity shall be taken away, and the barrier that obstructs our restive and impatient feet from progressing (for the present too

rapidly) shall be broken down. That time, however, is not yet come—wait for it;—till then, speak of what you know, and not waste your time in talking of heads and horns. The Spirit of God is not to be obtained without prayer; therefore, pray my brethren and sisters, pray for your elders, never forget them at your family altars, that they may have much of the Spirit of God, that you may be taught and instructed in the ways of righteousness and peace. I exhort you all to do your duty, elders, priests, teachers, deacons, and saints. The writings in the church will tell you what those duties are, then, purchase and circulate the printed word. Avoid the popery agitation—leave them to attend to their own business, while we attend to ours, and ours is to preach the gospel. I refer to these things because I think them necessary, and I know they are true.

I shall ever remember you, my brethren and sisters, and retain you in my recollection, with feelings of pleasure. During my presidency here, I have striven to do my duty, I have visited you, but I never wished to take honour from my brethren in the priesthood. If saints came to me for counsel, I sent them to their presiding elders; if the presiding elders came to me for counsel, then I gave it. I am not to write to Brigham, if I want instruction, no;—I go to my next president, and he to his next, and thus it goes to Brigham, and he to God. First Brigham, then his counsellors, then the Twelve Apostles, then presidents of conferences, then presiding elders of branches, then, to the elders, priests, teachers, and deacons; and thus instruction passes to the saints, and in no other way, for God has said, honour to whom honour is due, and He will be the first to honour His priesthood.

The hand of God is with and for us, my brethren, and it will so remain if we are humble and faithful. During the last six months, out of 3000 persons but five have died. Produce me an equal number of persons of any one society, in the world, whose dead in the same time amount to five, and five only;—you cannot do it, and this shows us that the hand of the Lord is stretched over us, to protect us. But time is advancing, my brethren, and it behoves me to hold my peace; it is the last time that I shall meet many of you; the last time you will have an opportunity of listening to my voice or hearing my testimony;—but my faith in the principles of truth is unshaken; my determination to progress is unwavering, and my resolution to obey the commandments of God, are still the same,—unyielding, steadfast, and strong. I would like to add, that my fidelity, as far as I have power over myself, shall be uncompromising; but I do not rely on my own strength, for it is weakness; but through the prayers of the righteous, and my own endeavours, I hope and trust to be kept faithful and humble. May God bless you—may we speedily meet and enjoy the bounties of Zion. Amen.

The conference was then adjourned, to meet again in the City of London, the first Saturday and Sabbath in June, A. D. 1851.

# Elder Margetts' Note of Commendation.

TO THE ASSEMBLIES OF THE SAINTS THROUGHOUT THE WORLD :  
GREETING.

WE, the undersigned, members of the Church of JESUS CHRIST of Latter-day Saints, do hereby testify that ELDER THOMAS MARGETTS presided over the London Conference from December 23, 1849, to December, 1850. Furthermore, be it known that during that period he was indefatigable in the execution of the duties of his office, "gentle unto all men, apt to teach, patient, in meekness instructing those that opposed themselves." That he fed that portion of the flock of God committed to his charge willingly and of a ready mind. That he preached the Word, and exhorted, and was instant in season, and shunned not to declare unto us the counsel of God; but constantly travelling among the branches of the church in this conference strengthened and confirmed the saints in their faith, and warned men every where to repent: and during his Presidency twenty-five branches were raised up and organised, and upwards of 1350 persons bowed in obedience to the will of God, and were made heirs of the kingdom of our Lord Jesus Christ, so that the church was established in the faith and increased in number daily.

We, therefore, having been witnesses of these things, knowing how faithfully he has performed his duty, and having experienced repeated instances of his kindness and love, do, now that he is about to proceed to the valleys of Ephraim, by the unanimous vote of this Conference present to him this recommendation, that all saints among whom the servant of God may come, may give "honour to whom honour is due." And we pray the God of Israel, in the name of His Son Jesus Christ abundantly to bless him, and to shower upon him the choicest gifts which can be bestowed, to preserve him safe and sound in body and soul, and finally, after a life well spent, to give unto him a crown of glory in the kingdom of the Lamb. Even so. Amen.

<i>London Branch,</i>	JOHN HYDE, PRESIDENT.
<i>Woolwich "</i>	THOMAS BRADSHAW, PRESIDENT.
<i>Welling "</i>	THOMAS FISHER, "
<i>Bromley "</i>	WILLIAM MORRISON, "
<i>Deptford "</i>	JOHN GRIFFITHS, "
<i>Poplar "</i>	SAMUEL PURDY, "
<i>Woodford Bridge Branch,</i>	JOHN HART, "
<i>Isle of Dogs "</i>	ELI HULL, "
<i>Limehouse "</i>	WILLIAM TURNER, "
<i>Tabernacle Walk "</i>	DAVID SHORTEN, "
<i>Notting Hill "</i>	GEORGE HARRISS, "
<i>Kensal Town "</i>	HENRY MANSELL, "
<i>Paddington "</i>	WILLIAM MILLS, "
<i>Kent Road "</i>	JOSEPH WOODCOCK, "
<i>Hertford "</i>	JOHN HYDE, JUN. "
<i>Camden Town "</i>	WILLIAM WALKER, "
<i>Somers Town "</i>	JAMES FREEMAN, "
<i>Brighton "</i>	THOMAS CAFFALL, "
<i>Watford "</i>	JAMES CAFFALL, "
<i>Whitechapel "</i>	HENRY SAVAGE, "
<i>Islington "</i>	WILLIAM COOK, "
<i>Battersea "</i>	JOHN LEWIS. "



# A REPORT

OF THE

PROCEEDINGS OF A MEETING OF THE PRIESTHOOD OF  
THE LONDON CONFERENCE OF THE CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS, HELD IN LONDON,

*On Sabbath the 5th of JANUARY, 1851.*

THE meeting was opened with singing, and prayer, by ELDER GEORGE B. WALLACE.

ELDER KELSEY arose and said—Brethren, I am happy in having the opportunity of meeting with you; and I feel thankful to my heavenly Father for the favourable circumstances under which we are permitted to assemble this morning. I have called you together that I might lay before you some of the plans I deem necessary for the spread of the work of God, in the London Conference, during the year 1851. I have done this that I might counsel with you as to the expediency or inexpediency of those plans. I wish to become acquainted with you all. I wish to become acquainted with your feelings and views with respect to the best measures to be adopted for the spread of the work, in the ensuing year. By this mutual interchange of thought we will understand each other; and, being led by the same spirit, having our affections and desires centered upon the same great work; a perfect unanimity of action will characterize all our efforts for the spread of the principles of life and salvation among the people. I see before me a body of near two hundred of able and intelligent men—men who have been clothed upon with the holy Priesthood, and empowered to act in the name of the Lord, and by his authority; men, who through faith and obedience, are entitled to the inspiration of the Spirit of God, to enable them to magnify their high and holy callings; and thus become the saviours of men. Brethren, my heart is full of joyful anticipations with respect to the prospects that are before us for a great in-gathering of souls, during the year 1851. I verily believe that the year 1851 will be a remarkable year—a year big with events. A year in which political convulsions, and ecclesiastical divisions, will increase to an extent that shall fill all Christendom with confusion and dismay. And finally, a year which will be long to be remembered by the Latter-Day Saints, as one of remarkable prosperity for the Church and Kingdom of God. I do not believe I shall be disappointed in my expectations, with respect to these things. I have conversed with many of my brethren upon the subject, who have expressed the same feelings.

To render the labours of the Priesthood more effectual, it is necessary that their minds should be well stored with doctrine and principle; that they may, as wise servants, be able to rightly divide the word, giving unto every man his portion of meat, in due season. That the Priesthood of this conference may be properly instructed in doctrine, and in principles of government, I propose that we should establish a monthly meeting, to be held the evening of the first Monday in each month; to be called the Council of the Priesthood of the London Conference. This council to be open to all the members of the priesthood in the conference

who feel a desire to attend; and if any of the Priesthood from other conferences, who may from time to time visit London, see proper to favor us with their presence, we will be glad to see them.

I will now lay before you the outline of the plan I propose for the government of this council—

1st.—All persons holding the Priesthood, shall be privileged to attend.

2nd.—To guard us against intruders, each person entitled to attend, shall be furnished with a ticket of admission, signed by the president of the council, and countersigned by the president of the branch to which the individual belongs; reserving to every member the privilege of bringing with them any of the Priesthood of other conferences, who may be in London, and who wish to attend; such member being held responsible for the proper use of this privilege.

3rd.—Each member shall have the privilege of asking for information upon those points of doctrine, a knowledge of which is necessary to qualify him for the discharge of the duties that devolve upon him *at the present time*. To guard as much as possible against an abuse of this privilege, all questions shall be made out in writing over the signature of the person propounding them, and handed over to the president of the branch to which the individual belongs; whose duty it shall be to see that no improper questions are propounded, and that those that are propounded are definite and to the point. The president of the branch shall then add his signature, and send the whole up to the president of the council at the beginning of each meeting. It will even then be the privilege of the president of the council to decide as to the wisdom of answering the question at that time, or of postponing the answer, or of rejecting the question altogether.

4th.—The president of the conference shall hold the presidency of this council; with the privilege of calling to his assistance, from time to time, such persons as he may deem necessary to assist him in the discharge of his duties. I will add no more; I do not wish to multiply rules for the government of men, who are destined through the grace of God and their own faithfulness, to ascend in the scale of intelligence until they shall arrive at that degree of purity and power, that shall enable them to live and reign for ever in the presence of God. If these propositions meet with your approbation, and you feel desirous that this council should be established, you can make it manifest by a show of hands; (all hands up). I look forward to these re-unions of the Priesthood of this conference with the most pleasing anticipations; believing that great good will result from them. The City of London will possess many attractions during the year 1851, in consequence of the Great Exhibition of the products of the manufactories of all nations about to be held. We shall most undoubtedly be favoured with the visits of most, or all of the Twelve Apostles that may be in Europe; with many others of the faithful and wise among the servants of God; and we will endeavour to obtain as much information from them as possible when we get them with us in the council—as well as elsewhere. I will now proceed to lay before you some other very important measures, which, if adopted and carried out, will be productive of great good.

1st.—I propose that we establish in this City a central depot for the sale of our publications, to be called the Latter-day Saints' Book and Millennial Star depot for the London conference; (seconded and unanimously carried.)

2nd.—I propose that Elder William Cook be appointed general "Star" agent for the year 1851, instead of Elder William West:—here I wish to say a word or two by way of explanation. Elder West has faithfully discharged the duties of general agent for near six years; but Brother West's residence is not in a suitable place for a Book and "Star" depot upon the extensive scale we design establishing it. Elder Cook lives within five minutes walk of Paternoster Row, and has a front shop where our publications can be exhibited to advantage. I feel satisfied with Elder West's labours, and move that we give him a vote of thanks for the manner in which he has discharged the duties of "Star" agent hitherto. If these propositions meet with your approval, make it manifest by a show of hands (*unanimous*).

3rd.—I propose that each branch in the conference establish a tract society, for the purpose of purchasing tracts for gratuitous distribution among the people by loan, from house to house. I trust that there are no Latter-day Saints, but whose hearts are filled with a most intense desire to propagate those glorious principles among the people, that have rendered their own hearts so joyful. Look around you among the sects of the day; see how diligent they are in the use of the press, in the propagation of their different creeds. Do you not see that the influence they exert over the public is greatly heightened by the circulation of hundreds of thousands of tracts, illustrative of their different faiths? If they are so successful in the propagation of error, by these means, shall we, who have the truth of God, be slack in the use of the means that will enable us to bring the great and glorious principles of the gospel of Christ more extensively before the people? Through these means the officers and members of this church will be brought more in contact with the people, and we will be enabled to introduce the doctrines we believe and teach unto thousands and tens of thousands of families who would otherwise remain in ignorance of the gospel of God. We have numerous publications suitable for circulation among the people by loan—they are all able expositors of the principles of truth—they have been written by the inspiration of the Holy Spirit, and will present the truth with great force and plainness, before all who read them carefully and candidly. If you agree with me in my views upon this matter, and approve of the establishment of a tract society in each branch, make it manifest by a show of hands (*unanimous.*)

I will now give a few directions for the government of the branches, with respect to the formation of these societies, and to regulate their operations after they are formed.

1st.—Let the president and counsel of each branch constitute a committee for the circulation of the printed Word within their jurisdiction. Let them circulate a subscription list among all the members, that they may have an opportunity of subscribing what they are willing to donate for the purchase of tracts, to be paid within three months from the time they subscribe. As soon as it is known how much is subscribed, let the president inform the general agent of the amount, and he will immediately send them the required number of tracts, and wait for the pay until the money is collected. Teach those who subscribe, not to burthen to-morrow with the things of to-day; and not to put off the day of payment until the last week of the quarter; but to lay by a little each week for that purpose, and hand it in to the treasurer, until all is paid. The tracts will be covered and all ready for distribution when they leave the general agent's office. After the tracts are obtained and the meeting place of the branch is properly advertised upon the cover, they will be ready for distribution; and here let me suggest the propriety of getting your advertisements printed, unless you have a good penman who will write them for you—do not have the tracts disfigured with a great scrawling handwriting. Choose, for distributors, the most faithful and the most intelligent among the members, either male or female, who are desirous to assist in the good work. Search out those who will go forth in the spirit of forbearance and meekness, and who will always give a mild answer: those who, if railed upon will not rail in return—and, finally, choose, if possible, those who will endeavour to inform their own minds, so as to be able to give a reason for the hope that is within them.

After the distributors are chosen, furnish each one with 48 tracts. If there are enough distributors to enable you to send them two and two, it will be better to do so; in this case the two would only take the same number of tracts allowed for one. Let no tract be left for a longer period than one week, unless the person having it, especially requests it. See that the tracts are kept in good order. When the covers get soiled, replace them with others, and never offend persons by offering them a dirty looking tract. Let each distributor be furnished with a neat pocket or bag of sufficient size to hold twenty or thirty of our unbound publications, which they shall always carry with them for sale. In this bag they can carry, at least,



one of each of the unbound publications, including "The Star," secured in such a manner as to prevent their getting soiled. The reader will be informed in the address accompanying each tract, that the distributors are supplied with publications for sale, at the prices named in the catalogue. If any of the readers should wish to purchase any of the covered tracts, they can have them by paying a halfpenny, in addition to the price named in the catalogue, for the tract wanted. There will be two series of tracts sent to each branch, with six numbers in each series. The first series will be formed with "Divine Authority," the four parts of the "Kingdom of God," and "Remarkable Visions." The second series will be composed of the six parts of "Divine Authenticity." These two series are not designed to follow each other, but to be left in different families who live contiguous to each other. It will often be the case, where the different families are on friendly terms with each other, that there will be an interchange of tracts; so that both series will then be read by the same persons. A distributor who is supplied with forty-eight tracts, will only have to leave eight the first round, sixteen the second, twenty-four the third, and so on, requiring six weeks to get the whole of each series in circulation.

It will no doubt require near four hundred distributors to distribute the tracts that will be put in circulation; each of those four hundred distributors will act as an agent for the sale of our publications; and if they should only sell one copy each week, we would thus be enabled to circulate, by sale, five thousand copies in each quarter. Each of those publications, thus sold, will be like bread cast upon the waters, for the effects will be seen for many days hence.\*

Let each distributor in those branches situated in this city, or in any of the large towns where the people are crowded together so thickly, be provided with small blank books, in which they can enter the numbers of the houses where such and such numbers of the tracts are left, so that if the distributors leaving them should be taken sick, or hindered from any other cause, another would know where to find them.

It will be the duty of the committee to meet with the distributors once in each fortnight, to hear their reports, and to give such instruction as may be deemed necessary; and if their deliberations are seasoned with much prayer, it will be all the better.

I have been thus minute in detail, so that, if possible, there may be an uniformity of arrangement in all the branches; but as it is impossible to lay down general rules that will apply to every case, the presidents of branches and their councils must fill up the interstices amongst themselves.

2nd.—To facilitate the labours of the priesthood in superintending the distribution of the tracts, and in visiting and teaching the saints, I propose that the cities, towns, and villages, in which the various branches may be situated, be divided into districts, and that two Elders, or an Elder and Priest, as the case may be, be placed in charge, whose duty it shall be to superintend the distribution of the tracts, and to open one or more places of preaching during week evenings. I do not mean that they are to hire halls or chapels for this purpose, but as their way is opened before them, let them hold meetings in the private houses of those who are sufficiently anxious to hear the gospel to open their houses for preaching. If this proposition meets your approval, you can make it manifest by a show of hands.—Carried unanimously.

I will now give some instructions for the regulation of the labours of the Priests, Teachers, and Deacons. It is the duty of the Priest to visit the house of each member placed under his charge. (See Doctrines and Covenants, p. 71, p. 10.) "The Priest's duty is to preach, teach, expound, exhort, and baptise, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties. \* \* \* And he is to take the lead of meetings when there is no Elder present; but when

\* Some very comprehensive and instructive remarks were made by President Richards on this subject, at the General Conference, a report of which will be found in "Star," No. 22, vol. 12, pp. 347, 348, and 349.

there is an Elder present, he is only to preach, teach, expound, exhort, and baptise, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties." The Priests should visit the house of each member in the district they are appointed unto, at least once in each month.

It is the duty of the Teachers to visit the house of each member placed under their charge. (See *Doctrines and Covenants*, p. 71, v. II.) "The Teacher's duty is to watch over the church always, and be with and strengthen them, and see that there is no iniquity in the church—neither hardness with each other—neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty; and he is to take the lead of meetings in the absence of the Elder or Priest—and is to be assisted always, in all his duties in the church, by the Deacons, if occasion requires." The Teachers should visit the house of each member in the district unto which they are appointed, once in each fortnight. The Teachers must, in all cases, go two and two, that in the mouths of two witnesses every word may be established. When the Priesthood are making their official visits, let them diligently attend to the duties that devolve upon them, and not waste valuable time in idle conversation. Let the saints honour their Priests and Teachers, when they come to visit them. Let them show their reverence for the Priesthood they hold, by ceasing their employment for the time being, and gathering all the family together to answer the questions and hear the instructions of those ordained to be their instructors. Then let those who teach and those to be taught, kneel before the Lord, and offer up their prayers before Him, that His Spirit may be with them, that whether in teaching or in hearing, all may be blessed. The Teachers who shall do thus, at the same time bearing a faithful testimony to their precepts by their example, shall be greatly blessed—the spirit of their office shall rest upon them in mighty power.

It will be the duty of the Elder in charge of each district to see that all those duties are attended to as far as circumstances will permit. When members are in circumstances to preclude the possibility of their being visited in the manner before stated, the Teachers can appoint a place of meeting at the house of some brother or sister, where those who are under such circumstances can meet them once in each week, or fortnight, as the case may be.

As the time has more than expired for our forenoon meeting, I will close. May God add His blessing. Amen.

#### AFTERNOON.

In the afternoon, the meeting was opened as usual. The President rose and said—I am anxious to get through with the necessary business, and give those items of instruction that rest upon my mind with great force, as soon as possible, that we may hear some teachings from Elder Wallace, and others of my brethren present. That I may be brief, I will treat each matter under its proper heading.

I.—BOOK CLUBS.—That the poorer saints may be enabled to obtain the publications of the church, let the president of each branch establish a book club in his branch upon this wise; let those who want books join themselves into a club or society for the purchase of them. If one wants a Book of Mormon, let him pay in threepence per week; if a Book of Doctrines and Covenants, twopence-halfpenny per week; and so on in proportion for any book he may want. As soon as the club is formed, let the members draw lots to see who shall have first, second, third, and so on to the twelfth choice, by lot. In this way all may have what books they put in for, in twelve weeks. Surely there is no one in whose heart the light of truth dwells, but who can see the necessity of the saints providing themselves with the books of the law, and all standard works of the church, and perusing them that they may learn doctrine. I want to see the day soon come when every Latter-day Saint will be as much ashamed to be found wanting the BOOK OF MORMON, and DOCTRINES AND COVENANTS, as they would to be found wanting the OLD and NEW TESTAMENT.